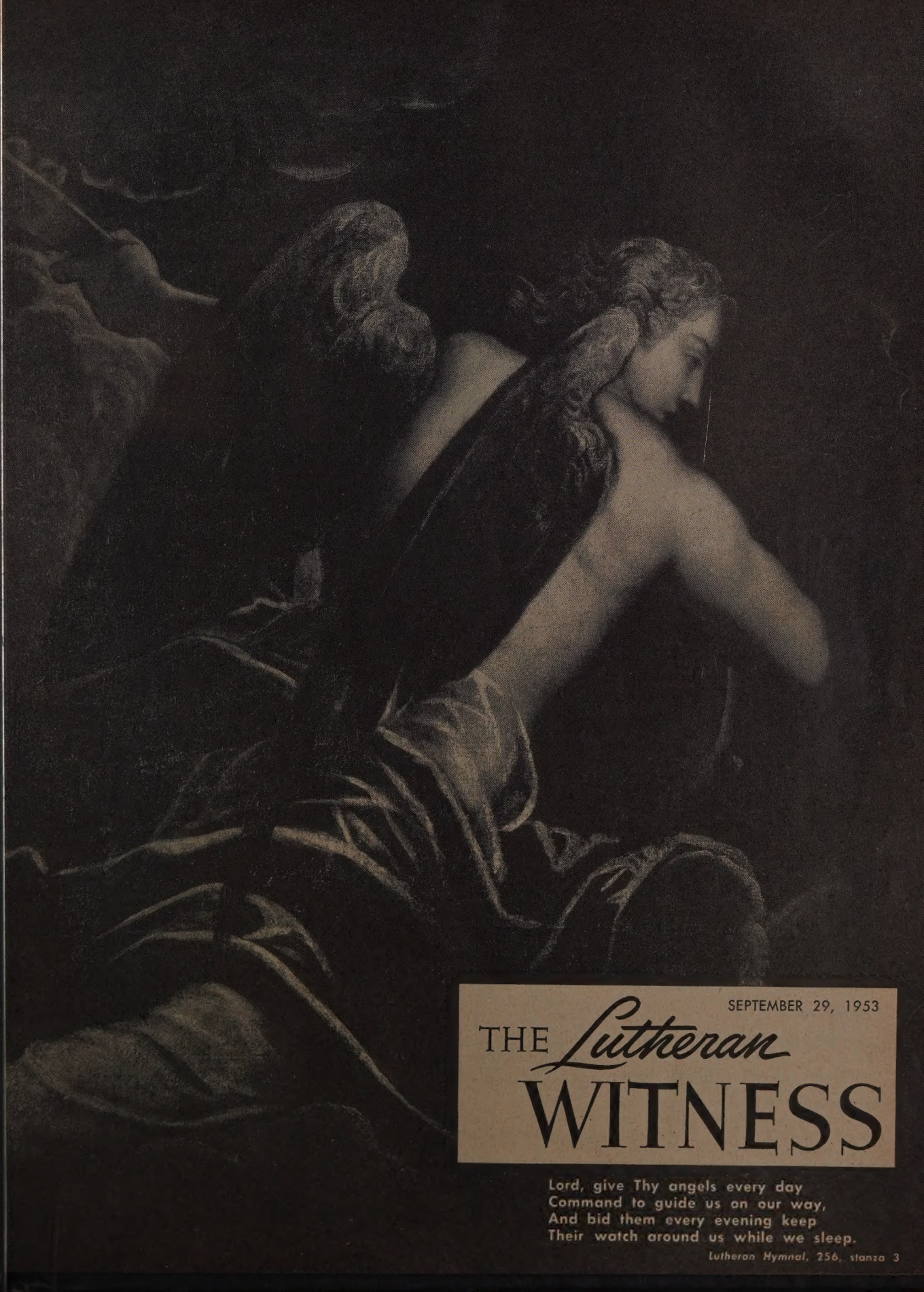

SEPTEMBER 29, 1953

THE *Lutheran* WITNESS

Lord, give Thy angels every day
Command to guide us on our way,
And bid them every evening keep
Their watch around us while we sleep.

Lutheran Hymnal, 256, stanza 3

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

CLOTHING FOR WORLD RELIEF

Clothing for World Relief should *not* be sent to Synod's Office of World Relief in Detroit, nor to the Lutheran Building or Concordia Publishing House in St. Louis. These offices are not equipped to receive and process the clothing, but are compelled, at considerable cost, to reship the packages to specified clothing centers. We have sent the following names and addresses of receiving centers for clothing to all Missouri Synod pastors:

Lutheran World Relief
202 Shafer Ave.
Phillipsburg, N. J.

Lutheran World Relief
Samaritan Society of S. Calif.
7320 Compton Ave.
Los Angeles 1, Calif.

Lutheran World Relief
c/o Larson Transfer Co.
2010 21st Avenue, S.
Minneapolis 4, Minn.

Lutheran World Relief
c/o Church World Service
110 East 29th St.
New York, N. Y.

Canadian Lutheran World Relief
20 Derby St.
Winnipeg, Man., Canada

Lutheran World Relief
c/o Brethren Service Center
New Windsor, Md.

Lutheran World Relief
c/o Church World Service
10901 Russet St.
Oakland, Calif.

Lutheran World Relief
c/o Brethren Service Center
Nappanee, Ind.

Lutheran World Relief
c/o Church World Service
3146 Lucas Ave.
St. Louis 3, Mo.

Canadian Lutheran World Relief
21 Shanley St.
Kitchener, Ont., Canada

The over-all response is genuine and heart-warming. We hope that the fall appeal to congregations for cash contributions will be just as heart-warming, so that the collected clothing can be processed and shipped, and food and medicines procured and sent to areas of great need, such as Korea, Germany, India, Palestine, Hong Kong, disaster areas in the U. S., etc.

WERNER KUNTZ
Director of World Relief

Detroit, Mich.

EDUCATION OF MISSIONARIES' CHILDREN

Although your article "Wanted: Women for Church Work" in the March 17 issue dealt mainly with married women who are seeking part-time employment, there is a vast field of opportunity where women, single or widowed, could give their Church and its Lord a great service. That is on the mission field.

One of the great problems facing a missionary is the proper education of his children, so that at some future date they will meet the standards required by our institutions of higher learning in the States.

Where the foreign mission country does not offer such opportunities, the chore rests with the mother of the family. But that is poor stewardship. For the missionary's wife to devote herself full-time to teaching her children is robbing the Church of another missionary. For she, like her husband, has acquired a knowledge of the habits and language of the people who are being served.

If another woman from the States, with proper preparation for following the prescribed courses of study, could teach the missionary's children, then the wife would be able to give her husband assistance in the important mission contacts that must be followed. How important the presence of the missionary's wife is on the mission front, especially in countries where social intercourse between men and women is not as free as in the States!

I can well imagine that there are some women in our midst, still young enough to enjoy the thrill of foreign travel, who might want to devote several years of their life to such a labor of love.

For our part, I know that such help would be deeply appreciated.

Guatemala, C. A. ROBERT F. GUSSICK

RE: JAMES P. SHIELDS

"James P. Shields, 64, head of the Brotherhood of Locomotive Engineers . . . died June 29" (WITNESS, August 18, 1953).

This loss was keenly felt by members of our congregation, Hyde Park Lutheran Church, worshiping in Bond Chapel, on the campus of the University of Chicago. Because of unusual circumstances, our pastor was able to assure Mrs. Shields personally of our entire congregation's heartfelt sympathy, only a few hours after Mr. Shields had passed away.

On May 12, 1946, Mr. Shields was formally received into church membership through Baptism and confirmation, in Bond Chapel, the Rev. L. J. Schwartzkopf, our pastor, officiating. Mr. and Mrs. Shields remained faithful members of our congregation until they moved to Cleveland, whereupon they transferred to Grace Lutheran Church, Cleveland Heights, Ohio.

Chicago, Ill. LOUIS SIERP

"MORE"

It was indeed a pleasure to read the article on the Christian day school by Professor Sohn in the August 18 WITNESS. It seems to me the most effective agency of Christian education, the Christian day school, has been receiving less and less space in our church periodicals during the past few years.

Elgin, Ill. A. E. CHRISTIAN

DEBT REDUCTION

May 1, 1951, the debt on the new church of First Lutheran, Birmingham, Ala., was $45,750; by June 30, 1953, that amount had been reduced to $17,516.94. If a congregation in Synod can pay off $28,233.06 in a period of 26 months, that congregation should be commended in our LUTHERAN WITNESS.

The pastor, the Rev. Hans Reuter, wrote in the church bulletin of July 19, 1953: "If ever a congregation had reason to sing praises to the Lord for His goodness, that congregation is First Lutheran of Birmingham. 'I will take the cup of salvation and call upon the name of the Lord' (Ps. 116:13)."

Evanston, Ill. THEODORE SIEGHORST

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THE COVER

"Angel," Tintoretto. Courtesy, Library, City Art Museum of St. Louis.

September 29 in the church year is St. Michael's and All Angels' Day, also known as Michaelmas.

The Collect for the Day

O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that, as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succor and defend us on earth; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end.

The Lutheran Witness

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All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

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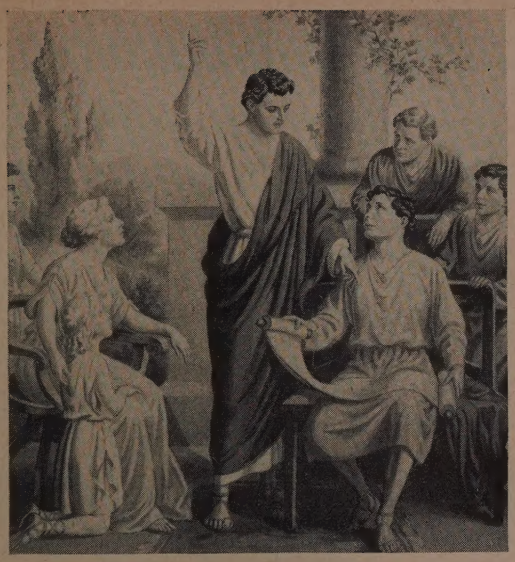
A Visit with the Philemons

By ALFRED DOERFFLER
Pastor, Pilgrim Lutheran Church
St. Louis Mo.



One of the most difficult problems of life is that of human relationship. We can get along with things. If we do not like a chair, we can put it out of sight, and nothing more happens. But most of us find it difficult to live with persons. Much has been written in recent years on human relationship. Magazine articles and books on this topic run into the hundreds. All of this indicates that most people have problems in this area of life.

Such expressions as "putting on your company manners" and "putting the best foot forward" point out that people at home are not always as courteous as they ought to be.

In the shadows of thoughtless acts and inconsiderate conduct one can often see that Christians fail to live their religion. Many homes of church members give no evidence of a living faith. Christian homes ought to have something distinctive about them which sets them apart as different, finer, better. Our Christian faith should do something to our character. Scripture contends that Christians can and ought to live the sanest and the most normal lives in human society even though, like others, they have their problems, difficulties, sicknesses, and hardships. Why? The Christian finds a quicker and a God-directed solution which develops a hopefulness and cheer that others fail to possess. This was the case in the home of the Philemons.

Christianity No Release from Normal Duties

The Philemons met up with the same everyday problems as others in the community. Christianity offered no release from the normal duties which family ties forge. Home ties naturally are strong and home influences powerful. If the father of the family is honored, the boy says to his pals: "That's my dad!" If the son disgraces himself, the entire family hangs its head in shame. Family traditions are deep-rooted. The family is knit together by blood and need for protection. And in the Philemon family all interests centered in the Gospel of Jesus.

The Clash Between the Old and the New

However, all does not run smoothly in the household. The family has problems which are vexing and irritating. One of the slaves had run away. What should they do to this offender? Roman law was clear. It told Philemon that his right of life and death over his slaves prescribed for Onesimus a death penalty. But this law clashed with the Christian principle of love. As Paul therefore sends this slave back to his master, he urges Philemon to give evidence of his Christian faith. Christ forgave the penitent. So should Philemon. He should take him back into the household and give him another chance, for Onesimus had repented and accepted Christ and would now serve with greater faithfulness.

We have here a Christian family in which Christian principles are challenged and then met and applied to everyday living. Philemon did not say, as many do today: "I do not mix my religion with my business." Philemon rather faced the issue and under the guidance of Paul applied these Christian principles to the case of the runaway slave. Undoubtedly many other people, especially other slaveholders, faulted Philemon, saying: "He is setting a bad example. Soon all our slaves will be out of hand."

The Christian Outlook

But Philemon's faith demanded that he show Christian forebearance and kindness. Christianity gives us a new outlook. It tears down the artificial walls. It compels us Christians to treat others like human beings. The atoning blood of Jesus makes all of us kin. Socially and economically we may be miles apart, but in Christ we are all members of the family of grace. Though all do not hold the same positions and honor in life nor have the same abilities and earning power, yet each one recognizes that all of us are in Christ one spiritual family, saints, brothers and sisters with Christ Jesus the Head, the Shepherd, and our Friend.

Christian faith makes us more charitable in judgment, thoughtful toward the unfortunate, forgiving, as Christ forgave us.

The Doors Opened to the Congregation

The Philemons also took a keen interest in the Christian congregation at Colosse, where they lived. The family gave evidence of the faith and love in Christ by their love toward "all saints," the Christians of the community. They associated with these fellow Christians. They were friendly and thoughtful to all, even though socially they were very far apart. Since the Colossian congregation, just newly formed, had no meeting place, Philemon and his good wife opened their roomy house to the congregation as a place of worship. We discover that the Philemons do not live to themselves. The Gospel had done something to them. Jesus had brought to them distinctive blessings and benedictions. The grace of God had called them into the Lord's family, where they found that peace which through the Cross reconciles us to God. All this changed their attitude and outlook. They became active in the congregation, "fellow laborers," "fellow soldiers."

Christians sympathize with one another. They are understanding and helpful. Christians watch over each other, not as police, but as friends who try to prevent their fellows from stumbling, falling, and erring. Christians are solicitous for each other's welfare and salvation.

Making Melody in Your Heart

In such Christian homes the hearts can sing. Therefore Paul wrote to the Colossian Christians, who worshiped every week at Philemon's home and who had seen what the Gospel did to this family: "Let the Word of Christ dwell in you richly, in all wisdom teaching and admonishing one another, in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

"You Have Nine Months to Live"

A statement has been made, words have been spoken, and, for the moment, that is just what they are and what they must remain — just words. The scope and magnitude of such a statement is beyond the ability of the human mind to absorb at once. We say, in sympathy, it's true, but cruelly, nevertheless, that all things must die eventually, and that we, too, must go sometime. How many times have we spoken such words to bereaved friends! But when the time comes to us to face the words, have they any meaning for us?

Instead of facing them fully, we let our minds find other occupations to overshadow this thing that has been said and that cannot be comprehended.

We face the doctor; we think of the kindliness and the pity — or is it human love — in his eyes as he has to tell us of the things that we are not able to face. Blue eyes they are, with dancing lights in them most of the time, but now grave and almost stern, as just once more he has to face the unfaceable with a friend. He is that, surely. A friend who will cheerfully face personal discomfort, material want if need be, if by doing so he will bring a little help and relief into the sufferings of his fellow men.

His eyes are too kind — they tell too much of the things that might be in store. We can't look into his eyes any longer. Our glance must travel downward. Downward to his hands — those hands so strong and yet so gentle. Those hands that have many times guided the advent of a new life into the world, and so many times have eased the suffering souls out of this world. Those hands that have held the balance between life and death, and scored so many triumphs — and so many failures.

The thing has been said — and now the time has come to make the usual arrangements for the next appointment, the usual amenities must be said, life must go on. The mind stumbles a bit at that one. Life must go on. But it won't. Not after nine, or ten, or twelve short months.

Nine months, nine months, nine months —

Better to get out of the suddenly too antiseptic atmosphere, better to get out among the living, among those who have no thought of death and decay.

We stumble into the world beyond the windows — the world that has suddenly been transformed into a fairyland of virginal whiteness by a snowstorm. Snow is such beautiful stuff. It brings back so many memories of the past, so many plans that never quite materialized, so many dreams are woven into every flake. We remember the pictures we have seen of a snowflake — the indescribable beauty and perfection of each tiny crystal. What fun to be a child again and to run in this marvelous stuff, to bury our faces in its exquisite coolness, to let it trickle delightfully down our throats! What bliss to be in love in the snowy world, to walk hand in hand through the beautiful drifts, to press closely together for warmth from the deceiving cold, to find that love is warm in our hearts even when the world seems cold and deserted, to feel the intimacy that only the quiet snow can bring. We hear in our hearts long-forgotten words of that great and good man Job: "Hast thou entered into the treasures of the snow?" The treasures of the snow are abundant — but there's so little time to enter into them.

We press on through the crowded streets — people shopping for valentines for their loved ones, children hunting the comic ones that will make someone laugh, and maybe leave a wound or two. So many wounds that have been made — and so little time in which to heal them. But we don't think of that — we think of St. Valentine. The spirit of love. The spirit personified in the words of our Lord: "Thou shalt love thy neighbor as thyself." How can I do that? Does my neighbor have a cancer worming its way through his whole being? Does my neighbor feel the pain that I must feel, dread each tomorrow as I must dread it, force himself to stop being, as I must force myself? Has my neighbor, then, the love that passeth all understanding, the love which only my Christ can give? He, truly, is my Neighbor.

But that's philosophizing — and the confused and hurt mind can no longer bear with philosophy, true though it may be. The mind is beginning to waken from its anesthesia, is beginning to feel the pain of shock, is beginning to shrink away from conscious thought. Better to make plans for tomorrow, and the next day, and the next. But only for the day — never for next year.

Better to keep our minds on the sterile details that make up a life, such as it may be. Better to turn into the bright, falsely cheerful supermarket and shake our heads with everyone else over the high cost of meat, and the way the country is certainly being run downhill, yes, indeed. What matter where the country ends, when the grave is yawning before us! What matter the cost of meat, when the bones of our bodies will soon be playing their own *danse macabre.*

"Hello, Mrs. Jones. Yes, it is a lovely day, isn't it? Yes, the snow is so beautiful when it first falls. Yes, it's a shame we couldn't have had this snow for Christmas."

Yes, Mrs. Jones, and how would you feel if I told you that I didn't care if it snowed at Christmas or ever again? How would you feel, Mrs. Jones, if I told you that in nine months the snow would be covering my grave? What would you say, Mrs. Jones?

But we conventional humans don't speak like that. We exist in a vacuum of tribal custom that won't permit us to break through the bounds of the unfeeling into the feeling. Nice people don't feel too deeply, and when they do, they feel rather unclean and try to hide the feelings they do have.

Our trivial purchases made, we have no choice but to leave the bright impersonality of the market and make our way into the world again. Into the world in which the snow is still falling, which is no longer friendly and warm but has become more and more impersonal as the cold seeps more and more into our hearts.

Nine months, nine months, nine months —

The pain has become a pounding rhythm that won't allow release. It has become a throbbing beat that confuses the mind and alerts all the nerves and the senses to the agony of a new awareness of the inexorable passing of time.

"Where, then, to go? Home? Home, which once was a refuge, has now suddenly become the temporary stopping place on our way to nothingness. Home, where we must face the ones we love most in all the world and know that they, too, must feel pain because of this.

No, we must find some hidden courage first, so that the shock to them will not be more than they can bear. We

(Continued on page 12)

Synodical Fiscal Conference

By O. H. REINBOTH

Executive Secretary, California and Nevada District, Oakland, Calif.

"We sat in the company of great men." This was a definite reaction on the part of those of us who are "youngsters" in this business of the Synodical Fiscal Conference, as we completed three important days in the history of The Lutheran Church — Missouri Synod, September 9 to 11, 1953. The conference, which met at Concordia Seminary, St. Louis, voted into being the largest budget of our Church's history: $8,100,000 for the fiscal year 1954—1955.

I am grateful for this opportunity — may God help me in my humble effort — to share with the readers of the WITNESS the deep impressions I gained from the Fiscal Conference.

Fellow Missourians, the affairs of your Church on a synodical level are in the hands of great men. We took occasion to walk through the Concordia Historical Institute. Many things there reminded us of the prominent leaders God has given our Church during its first century. Truly there were giants in those days. It's my firm conviction that there are plenty giants today in the ranks of those whom you have elected to positions of trust.

I forget for a moment that I am also a member of the synodical team whose assignment it has become to go into District, circuits, and congregations to bring the story of the Fiscal Conference. Just now I would rather reflect on some of the words I heard from the lips of our leaders. We thank God that He has bestowed upon our generation the gift of leadership and counsel. Who could ever forget the address with which our President opened the conference? "Only be thou strong and very courageous" (Joshua 1:7).

We were transferred in spirit to the swollen waters of the Jordan River (Dr. J. W. Behnken had stood there only a few weeks ago), where stood the host of Israel. The President challenged us to meet our opportunities as Joshua and his people had met theirs. "Be not afraid, neither be thou dismayed; for the Lord, thy God, is with thee whithersoever thou goest."

The secretaries of our mission boards soon demonstrated that they had the courage desired by God, whose Son Jesus Christ we proclaim through our missionaries at home and abroad. Without apology they faced the conference. Missionary W. V. Holt typified the spirit of fearlessness in Hong Kong when he stirringly cried: "Times of trouble, distress, and anguish are times of opportunity for building the kingdom of Jesus Christ, especially in foreign fields." And listen to Missionary Roy A. Suelflow, who just returned from Formosa: "Opportunities for mission work among Chinese have not been closed; when the devil breathes down your neck, that's not the time to run." Recently he had conducted the first Christian service in a Formosan city of 30,000 Chinese souls, redeemed by the blood of the Lamb.

Yes, we agree with Dr. Behnken, who remarked: "I don't see how anyone can listen to reports of these men without having his blood tingle." Truly these humble missionaries are spiritual giants, men of valor and indescribable courage. It was a thrill to speak with Edward Dicke, a graduate in business administration from the University of Minnesota, who will leave for New Guinea about February 1, 1954, to become business manager of our work in that virgin mission field.

Nor did those who told the story of "fields white unto the harvest" forget that we have huge mission fields right here in the U. S. A. as well as in Latin America. Noteworthy was the remark of the Rev. Otto H. J. Brauer, Counselor in Missions and Stewardship of the Minnesota District (and we name him because after his retirement his colorful Christian personality will be missed at future conferences): "Subsidized Districts need our help. . . . In the growing sections of our country such Districts should think of expansion rather than early self-support." Another mission secretary reminded us that ten of the twelve subsidized Districts are where the great population thrusts occur.

Every field has its leaders, praise God! The dynamic yet ever gracious Secretary for Higher Education began his report: "Everything in the synodical budget depends on the two lines — 'Operations' and 'Capital Investments' — that are listed under 'Higher Education.'" During the report on the needs of higher education, the new president of Concordia Seminary, Prof. Alfred O. Fuerbringer, appearing before the conference, said: "In Houston Dr. Behnken said: 'I am the most overrated man in the Missouri Synod.' I now challenge that statement. I am." All of us agreed that neither man was overrated. The Fiscal Conference loved Dr. Frederick A. Hertwig, Synod's Fourth Vice-President and chairman of the conference, as he rose to the occasion with these words: "Professor Fuerbringer, may the spirit of your great father, under whom many of us studied, now also rest upon you." The new president called upon all the congregations and people to pray for our colleges as they open the 1953—54 school year, and to pray also especially for him. We shall continue to do that!

One great man was missing. Whether we are young or old, all of us have grown to love and respect a real veteran in the ranks of the Church's leaders — Dr. F. C. Streufert, Synod's outstanding Executive Secretary of Missions, seriously ill in a St. Louis hospital. This aggressive leader, who as recently as the Houston Convention in June seemed young at 80 years, was missed. We of the subsidized Districts, who have received so many considerations from his hand, felt his absence as we would notice the absence of the General Sherman in the Sequoias.

Undoubtedly the high point of the three-day period was reached when the Problem Committee, which had studied long and hard, brought in its findings. They recommended a budget of $8,100,000. Now the matter was put squarely before the conference, whose predominant figures are District Presidents, who, together with their executive secretaries and stewardship men, must inform and inspire the Districts to assume a fair share. Surely the moment of decision had come. Like Joshua they now stood at the brink of Jordan. God's words went through their enlightened hearts. Before their mind's eye flashed the story as it had been told: the great need, the matchless opportunities. And then the words to Joshua: "Only be thou strong and very courageous." After that the decision was soon to come: Let's adopt a budget of $8,100,000. And with the help of God we'll not only convince our

(Continued on page 12)

SUMMARIZED TABULATION OF SYNOD'S BUDGET FOR 1954

A. Missions	$3,223,000
B. Higher Education	2,615,000
C. Support and Pensions	1,200,000
D. Parish Education	115,000
E. Young People's Work	14,000
F. Stewardship and Missionary Education	165,000
G. Administration (30 items)	363,295
H. Regular and Special Committees (22 items)	81,875
I. Emergency Reserve	322,830
Total of Synod's Budget for Kingdom Work in 1954	$8,100,000

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

"Our Pastor Has a Call"

"Our pastor has a call." "I wonder if he will accept it." "What size congregation is it?" "Is he being offered more money?" These were some of the remarks I overheard as I left the service in which our pastor announced the receipt of a call to another congregation.

I began to wonder how a pastor looks at a call. I know how we laymen look at offers of different jobs. We give great consideration to such questions as: "Is the new job a promotion?" "Am I bettering myself?" "Is the salary bigger?" "Can the company assure me of a job in the years to come?" "Will I be happy in this work?"

I decided to talk to the pastor about the call. Surprised at the outset, I discovered that the call did not offer more salary, in fact a little less, even though the calling congregation was larger. The pastor explained that frequently congregations with schools are not able to pay so much as congregations that do not have parochial schools. When I asked what reasons the pastor might have for accepting the call, I was afraid that he might refer to some of the difficulties and problems existing in our congregation and state that here was an opportunity to escape from them. Imagine my surprise when he mentioned those problems, not as reasons for leaving, but as reasons for staying, because he felt that his work in our congregation was not finished. In keeping with this attitude was his appraisal of the reasons given by the calling congregation in the desire to influence him to accept. I learned that it was a question of service — where he could put his abilities to the best use in the Lord's kingdom and where the Lord could use him in the best possible way to bring more people to the knowledge of the Savior.

As I walked home, my thoughts centered around the truth that consideration regarding accepting or rejecting a call was in many ways different from considering an offer of a new job in the business world. In considering the call, our pastor looked at the opportunities to serve, the responsibilities of stewardship as they apply to his own abilities and gifts, and the spiritual welfare of both the calling congregation and the congregation in which the pastor is serving. I finally came to the conclusion that I was happy our pastor had received a call, for it taught me something about the ministry and the views of my pastor. I also decided that I would pray for my pastor and ask the Holy Spirit to guide him, so that whether he accepted or rejected the call, the kingdom of the Lord would come to more people for whom Jesus died.

After All Is Said and Not Done

Time and again at church conventions we have heard the exhortation usually fervently given to the delegates: "Now let us go home (pause) and report and get some action."

About all that happens is that the first part of the exhortation is heeded. The delegates go home. Of course, that is something. But what about the second part?

Many delegates are conscientious about carrying the inspiration and information back to their constituency. We realize that no report can bring back home the full impact of the inspiration and information and the urgency of the cause. But unfortunately some delegates do not even try to convey what they gained at the convention, assuming that they heard everything and sat through the meetings. That is tragic.

The minute book is all too often the cemetery of beautifully worded resolutions instead of a live blueprint of earnest effort.

After all is said and not done by so many, we know that God will see His work through. But Christians will not be hearers only; they will be doers. Then, after all is said and done, the Lord will bless such effort.

The Word of God Versus Expediency

There are two ways of settling the many problems which confront us on our journey through life.

One method is to be guided by expediency. It is the easy way, the way of Caiaphas and Pilate, who have many imitators today. It means nothing more than to ask: Is it worth while? Does it pay? Is it the best policy?

The other method is to prove everything according to Holy Scriptures. "Prove what is that good and acceptable and perfect will of God." This is the hard way. It is frequently a painful way. It may entail dire consequences, losses, suffering, even death. But it is the right way. That is why men often speak of daring to do right. There is a certain amount of risk involved.

But for the children of God there is no choice. It behooves us in all things to please Him who is our Creator and Redeemer. "He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." Sincere prayer to Him in every time of temptation will aid greatly in subduing sin and doing righteousness. "Teach us Thy way, O Lord, and lead us in a plain path for Thy name's sake."

Too Many Meetings

The common complaint today is "too many meetings." Someone recently told us he attended 30 church meetings in a month. Are meetings a bane or a blessing?

They can be either. Some meetings often have little purpose. Sometimes they do not even provide fellowship. On the other hand, meetings where there are two or three Christians are essential. In fact, if a person tried, he could not keep Christians separated. The early Christians braved dangers to get together. They worshiped together. They consulted together. They had fellowship.

The purpose of a meeting need not always follow a blueprint. But every meeting should have a purpose and, above all, should glorify God.

To a Beginning Teacher

You are the proud possessor of a diploma from teachers' college and are making your bow in the teaching world. You are entering upon a great adventure. Having charge of a class of children, studying them, and making a place for yourself in their hearts, you are experiencing a joy not given to beginners in many other occupations.

You are a Christian teacher; you have experienced the love of the Savior in your own heart, and now you will let your pupils feel that you love them. Love will beget love. You will be richer today than you were yesterday if you have given your love abundantly. Certainly, there are other qualities necessary for a successful teaching career, but those qualities must be rooted deep in love; otherwise they will fail you in times of stress. But don't think you can palm off a deceptive copy or a cheap imitation of it on those little hearts. If you are smart enough, you can fool almost everybody else, but you cannot deceive dogs and children. Both have an uncanny ability to see through any mask of pretense, and neither will be deceived by any stratagem you may devise.

Though you had even earned straight A's at teachers' college in methods class and knew the whole world of correct method, it would profit you little if you lacked love. If you had been a student of mechanical engineering, you would have learned about torque, the all-important turning moment of force. Love is the all-important essential in your career. You may avoid saying "Sh!" and "All right! All right!" or calling a pupil's name first before giving out a question or repeating children's answers; you may shun all of the other horrible pedagogical sins you were told about, but unless you approach your problems in the spirit of love, you will remain but a tinkling school bell.

It is almost impossible to avoid liking some children more than others — you wouldn't be human otherwise. Be a friend to all, be friendly as a collie — a somewhat reserved collie, that is, for, after all, you are now a teacher. Be fair to everyone — to the sweet and docile doll as well as to the little urchin who thinks he knows, if not yet quite everything, but still considerably more than you do. To be fair to each without treating them alike is a delicate task, but with the abiding love of the Savior in your heart you will overcome this and all other problems.

Making Sacrifices

"People talk of the sacrifices I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a forgoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and the soul to sink, but let this be for only a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. . . . We remember the great sacrifice which He made who left His Father's throne on high to give Himself for us." — David Livingstone.

Christian Frederick Schwartz, who labored under India's hot and burning sun the greater portion of his life, made the following confession toward the close of his life: "As I now stand on the brink of eternity, I admit no regrets for having served my divine Lord and Master for forty-three long years."

Other missionaries who had to contend with stupendous trials on distant islands of the South Sea said to one another: "Let us no longer speak about sacrifices which we make; for the cause for which we labor is so lofty that we should never take our sacrifices into account."

Speaking of the widow's offering in the Temple, Jesus said: "Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Can you truthfully speak of making sacrifices?

Statistics

The moment this word is uttered a trainload of associations come to mind. The most overworked statement is the quotation about white lies, black lies, and statistics. Similar comments indicate the abuse of statistics but do not condemn statistics as such. We find several Bible references in which the Lord actually orders Moses to count the people (Num. 1:2).

Gallup's poll and the unforgettable *Literary Digest* poll indicate some weaknesses in the science of statistics. It is difficult to get factual data and to interpret the data gathered. It is still more difficult to avoid abuses in the application of the findings. The political campaigns show how statistics can be turned and twisted to support certain viewpoints.

All this points to certain important considerations when it comes to church statistics. The motive should be the love of Christ, and not pride. Of course, so often statistics indicate an unsatisfactory record that they are humbling to the Christian. The returns should be carefully worked out, not giving estimates instead of actual facts and figures. Everyone should participate in such returns. The interpretation and use should be sound.

For example, if the records show that the average number of times the members of a church partook of the Lord's Supper was four, the member who did not attend at all cannot hide behind the record of the congregation. He did not receive that blessing. Our concern should be directed to every individual. The congregation itself, if it has a record above the average of Synod, might be tempted to rest on its laurels. But what about those who did not partake of the Lord's Supper? The Lord is interested in the individual. The congregational record does not save the individual. No congregation can rest until it has perfectly done all that can be done for the spiritual welfare of every member. Let us use statistics for what they are worth and always for the glory of God.

Your Pocket Testament

You have none? You have a large parlor Bible, and one for private reading at home? Why not a small New Testament for pocket or handbag? Instead of reading again and again the ads in busses and streetcars till you know them by heart, why not read words of life? Such a Testament could well serve also to follow the preacher's explanation of the sacred text in the sermon. Evangelist Billy Graham urges his hearers to bring their Bibles to his services.

The Concordia Publishing House catalog lists a large assortment of Vest Pocket Testaments, with Psalms, with the words of Christ in red, some Testaments only three eighths of an inch thick, at reasonable prices. Order one through your pastor or direct. The blessing will be yours.

A Fraternal Word

On the Questions in Controversy Between the Wisconsin Synod and the Missouri Synod

INTRODUCTION

This writing is prompted by a feeling of deep concern at the latest developments within the Synodical Conference. The report of the Wisconsin Synod's Standing Committee in Matters of Church Union to the convention assembled at Watertown, August 5—12, concludes with the statement that The Lutheran Church — Missouri Synod "has disrupted the Synodical Conference and made it impossible for us to continue our affiliations with the Missouri Synod." The Wisconsin Synod has postponed action until October 8—9, when a special session of the Wisconsin Synod will be held to consider all matters pertaining to the Wisconsin Synod's relations with the Missouri Synod. We of the Missouri Synod wish to utilize the intervening period to make clear to all members of the Synodical Conference the position of the Missouri Synod on the issues involved. The issues are chiefly these: the adoption of the *Common Confession* and Missouri's continued negotiations with the American Lutheran Church; Scouting; the chaplaincy and related matters; the question of prayer fellowship and joint prayer; and other cases of allegedly unionistic practice. We shall endeavor to make our presentation in a spirit of fraternal candor and ask to be heard in the same spirit.

THE "COMMON CONFESSION" AND CONTINUED NEGOTIATIONS WITH THE AMERICAN LUTHERAN CHURCH

When The Lutheran Church — Missouri Synod in 1950 adopted the *Common Confession*, it did so in the conviction, which it still holds, that the *Common Confession* represents a settlement of the doctrinal differences which have hitherto divided it from the American Lutheran Church. At the same time The Lutheran Church — Missouri Synod provided for the allaying of doubts and misgivings on the part of some of its own membership or of sister synods by resolving that additional statements made necessary by further study or future developments might be submitted by way of clarification and expansion. In the following paragraphs we should like to present the objections to the *Common Confession* recorded by the Wisconsin Synod officially, particularly in its Convention *Proceedings*, New Ulm, 1951, and show how The Lutheran Church — Missouri Synod has sought to meet these objections. More specifically we present under a) the objections recorded by the Wisconsin Synod; b) the statements in the *Common Confession*, Part I, adopted by the Missouri Synod; c) additional statements suggested in the *Common Confession*, Part II.

I. The "Common Confession"

1

The Wisconsin Synod has declared that the "Common Confession" is "inadequate" in the following points (*Wis. Syn. Proceedings* 1951, p. 147):

A. JUSTIFICATION

a) *Wis. Syn. Proceedings* 1951, pp. 128 and 129: "Any clear and correct presentation of this article requires a clear statement that in the death and resurrection of Jesus Christ God has already *declared* every sinner righteous in His sight."

b) Article VI of the *Common Confession*, Part I, states: "Hence forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification.)"

Article III states: "God by raising Christ from the dead *proclaimed* to the world that He has accepted the atonement for man's sin as completed." (The italics in the text of the *Common Confession* are those of the Committee.)

c) Additional statement of the *Common Confession*, Part II, Art. iii (3): "The blessings of this ministry are meant for all races and conditions of men. From these blessings no one may be excluded, since no one is excluded from *the forgiveness SPOKEN by God to the world in the death and resurrection of His Son Jesus Christ.*"

B. CONVERSION

a) *Wis. Syn. Proceedings* 1951, pp. 129 and 130: "A clear and correct presentation of the doctrine of conversion must include a rejection of the untenable distinction between a natural and a *willful resistance* of man. We note that the *Common Confession* not only fails to include such a specific rejection, but that its positive wording does not exclude the thought of man's preparing himself for conversion by his refraining from such *willful resistance.* . . ."

b) Article VII of the *Common Confession*, Part I, states: "This change of heart with respect to sin and this reliance upon Christ for salvation from sin is the work of God the Holy Spirit without any cooperation whatsoever from sinful man." Article II states: "Therefore all men are born into this world with original sin; and being unable to observe God's divine commands, they *willfully* continue to transgress God's holy Law in thoughts, words, and deeds."

Nowhere does the *Common Confession* indicate a distinction between natural and willful resistance, but speaks of willful resistance only.

c) Additional statement from the *Common Confession*, Part II, Art. i (1): "It (the Church) confronts a mankind which without the gracious working of the Holy Spirit is totally corrupt in trespasses and sins, is completely blinded to the will of God, and *WILLFULLY resists every endeavor of God to save it* from destruction."

C. ELECTION

a) *Wis. Syn. Proceedings* 1951, pp. 130 and 131: "A correct presentation of this important doctrine must include

"1) a clear and unmistakable statement that this election is an election *unto* faith (Acts 13:48; Eph. 1:5; 2 Thess. 2:13);

"2) the positive assurance that this election is a *cause* of our salvation and what pertains thereto (*Trigl.* 1065 par. 8; Rom. 8:28-30; Jn. 10:27-29; cf. Jn. 6:65);

"3) definite recognition of the *certainty* of this election ('which cannot fail or be overthrown' — *Trigl.* 1079 par. 45. Cf. also Mt. 24:24; Jn. 10:27-29; Romans 8:28-30, 38f).

"These vital and indispensable statements are, however, not to be found in this article of the *Common Confession.*"

b) Article IV of the *Common Confession*, Part I, states: "God from eternity, *solely* because of His grace in Christ, and *without any cause whatever in man*, elected as His own all those whom He makes and keeps members of His kingdom and heirs of eternal life. The Holy Spirit by the Gospel has called us and *assured* us of our status before God, testifying to us that He has chosen us for Himself in Christ from the foundation of the world, and by the imputation of Christ's righteousness *has given us the assurance* that He will present us faultless before the throne of glory."

c) Additional statements of the *Common Confession*, Part II, Art. x (1): *A cause of our salvation:*

"The fact that the Church exists, *that men believe* on the Lord Jesus Christ, is *due* ultimately *to the eternal election* of God, who has chosen us in Him (Christ) before the foundation of the world."

Certainty of This Election

"God by His Word and Sacrament calls men to faith and keeps them in that faith unto the end. Remaining humbly and gratefully conscious of *its origin in God's elective will*, the Church *is preserved* from the fatal delusion that it is a self-caused and self-sustaining institution; and the individual member lives and works *in the blessed assurance* that nothing shall separate him from the love of God in Christ Jesus, our Lord."

D. MEANS OF GRACE

a) *Wis. Syn. Proceedings* 1951, pp. 131 and 132: "Whether the term 'verbal inspiration' be used or not, it is certainly necessary that a confessional document which undertakes to present the doctrine of inspiration for our times and conditions speak clearly and unmistakably on two points:

"1) that all that was written in the Holy Scriptures was given by the Holy Ghost;

"2) that as a result of this inspiration and as an article of faith, inerrancy be claimed not merely for the Scriptures as a whole, but for each particular statement that they contain."

"Because the expression 'verbal inspiration' has been under fire by men who really object to the substance of the doctrine, we are convinced that under these circumstances we should not even yield the term."

b) Article V (2) of the *Common Confession*, Part I, states: "The Holy Scrip-

tures constitute *His Word* to men, centering in the revelation of Himself in the person and work of Jesus Christ for our salvation. . . . He (God) speaks as the infallible and unchanging God, whose message to mankind never changes. Since the Holy Spirit by divine inspiration supplied to the holy writers content and *fitting word*, therefore we acknowledge the Holy Scriptures *in their entirety as the inspired Word of God.* We therefore recognize the Holy Scriptures as God's inerrant Word."

c) Additional statement of the *Common Confession*, Part II, Art. vi (2): "The Holy Scriptures are *God's verbally inspired Word*, that is, God moved men to write what He wanted recorded in the words He wanted employed. They alone constitute God's inerrant Word to men." Note also Art. viii, B (5): "neglecting or omitting *any part* of the Word of God."

1) Exception is also taken by the Wisconsin Synod to the use in V (6) of the expression: "In the Sacrament Christ enters into the most intimate communion with the members of His Church," *Proceedings* 1951, p. 131.

2) This criticism apparently ignores the fact that the phrase in question is an antithesis to the widely held Reformed view that the Real Presence means merely that Christ is "only present *at* the celebration of the Sacrament." Note the connection in which the phrase occurs in Art. V (6).

E. THE CHURCH

1. Nature and Work

a) *Wis. Syn. Proceedings* 1951, pp. 132, 133, 134: Exception is taken to treating the "commission to preach the Gospel" as a "duty." This is called "externalizing the concept of the Church." "The Church must ever be presented as a creation of the Lord also in the work which it performs on earth."

b) The immediately preceding context, which speaks of the overwhelming gifts of Christ to the Church, excludes any possibility of taking the Church's "duty" in the sense of an external compulsion.

c) Additional statements in the *Common Confession*, Part II, Art. i (3): "The Church, as the beloved of God, reflects its love for God by ministering to all men, especially to those of the household of faith."

Art. x (3): "This solemnly joyous expectancy . . . makes the Church free to act spontaneously according to the promptings of the love that is the pulse beat of its faith."

Cf. the "divine must" which lies upon the whole life of our Lord according to the New Testament.

2. Marks of the Church

a) *Wis. Syn. Proceedings* 1951, p. 133: "We hold that in this connection (Art. X, 1) a further statement is indispensable, namely, that this use of the Means of Grace constitutes the marks of the Church."

b) Although Article IX of the *Common Confession*, Part I, does not expressly speak of the use of the means of grace as constituting the marks of the Church, the organic connection between the Church's existence and the use of the means of grace is so strongly stated that the absence of the term "marks" can hardly be felt as a defect. Cf. Art. IX, 1, 2, 3.

c) Additional statement of the *Common Confession*, Part II, Art. viii A (3): "The means of grace . . . are the only genuine marks of the Church, and by them Christ through the Holy Spirit creates and preserves faith in the hearts of men."

3. Church Fellowship

a) *Wis. Syn. Proceedings* 1951, p. 134: "Except for the lack of definition of 'unscriptural cooperation' and the absence of any reference to the question of prayer fellowship, we find ourselves in wholehearted agreement with the principles in themselves. But we cannot approve the statement that 'we must also be alert and susceptible to the Lord's leading to establish and maintain fellowship with those whom He has made one with us in the faith.' How can we recognize 'those whom He has made one with us *in the faith*'? Their faith is invisible until it comes out into the open by word and deed. How can we know the 'erring and wayward' except by their confession?"

b) Article IX, 5 of the *Common Confession*, Part I, makes plain that a profession of faith in word and deed is presupposed throughout.

c) Additional statements of the *Common Confession*, Part II, Art. viii, B (5): "To overlook divergence from the Word of God in the teaching and life of other Christians, to tolerate false teaching and practice contrary to Scripture, and to be silent in the face of denials of the Word of God likewise contribute to the disruption of the unity of the Church."

Art. viii, B (8): "There is no warrant in the Scriptures to disregard error and errorists. . . . If the Church's admonition of love remains unheeded, separation as a final endeavor of love becomes inevitable." Cf. Art. viii, Part II, in its entirety.

F. ANTICHRIST

a) Relative to the Papacy as the Antichrist, *Wis. Syn. Proceedings* 1951, p. 135, state: "The qualified statement of the *Common Confession* ('still clearly discernible') leaves room for uncertainty as to the permanence of this conclusion."

b) This question is dealt with adequately in the *Common Confession*, Part I, Art. XII (2). The Antichrist has not only been revealed in the past, but is "still clearly discernible" as the "climax of all human usurpation of Christ's authority to the Church." "Still" indicates that we hold to the position of our Confessions; "climax" indicates that we look for no other fulfillment.

G. SUNDAY

a) *Wis. Syn. Proceedings* 1951, p. 135: The omission of any reference to this doctrine is criticized.

b) It is public doctrine in the American Lutheran Church that the observance of Sunday does not rest on a command of God.

2

The Wisconsin Synod maintains that the adoption of the "Common Confession," Part I, "involves an untruth and creates a basically untruthful situation . . . a settlement of past differences which are in fact not settled," *Wis. Syn. Proceedings* 1951, p. 147. The Missouri Synod should, therefore, "repudiate its stand that the *Common Confession* is a settlement of the doctrines treated by the two committees (Mo.-ALC)," p. 147.

This charge and this demand are based on the assumption that the *Common Confession*, Part I, is inadequate. Since, as we have shown, the inadequacy of the *Common Confession*, Part I, has not been proved, the charge falls, and the demand cannot fairly be made.

3. In order to allay fears that have been expressed that certain statements of the *Common Confession*, Part I, did not settle past differences, and to convince all of the adequacy of the *Common Confession*, Part I. the Missouri Synod authorized its Committee on Doctrinal Unity to provide clarifications and expansions of the *Common Confession*, Part I. These the Committee on Doctrinal Unity presented to the Houston Convention in 1953 in the form of the *Common Confession*, Part II. The ALC Commissioners have agreed to all of these clarifications. The Houston Convention, acting deliberately and with fraternal consideration, refrained from taking any conclusive action on the *Common Confession*, Part II; it has, instead, asked its own members and those of sister synods to study Parts I and II of the *Common Confession* as one document, with the understanding that Part II has not yet been adopted.

II. Negotiations with the American Lutheran Church

A. Wisconsin asks Missouri to suspend negotiations on the basis of a quotation from ALC's "Friendly Invitation" of March 4, 1947, where mention is made of "an area where there exists an allowable and wholesome latitude of theological opinion on the basis of the teaching of the Word of God." This position, says Wisconsin, "challenges the clarity and, therefore, the authority of the Scripture," *Wis. Syn. Proceedings* 1951, p. 148.

Wisconsin, furthermore, maintains that "the obstacle to the renewal of doctrinal discussions" will not have been removed "until the American Lutheran Church recognizes this as the basic problem which must first be considered and settled," p. 148.

B. To this the Missouri Synod answers that this "basic problem" has in fact been taken up by its Committee on Doctrinal Unity and the ALC Commissioners in the formulation of the *Common Confession*, Part II. We point to Art. viii, B. 2 (7) as evidence that the problem is in process of being solved in a God-pleasing manner: "Ultimately all the doctrines of the Holy Scriptures have an organic connection with the central theme of the Scriptures, which is the Gospel. A denial of any teaching of the Scriptures involves a mutilation of, and departure from, the complete Gospel, and it is for this reason that a full and common obedience to the Holy Scriptures is an indispensable requisite for church fellowship."

Observation 1: Missouri and Wisconsin differ in this that

a) Wisconsin says: You must suspend negotiations with ALC until ALC has first settled the matter of "allowable and wholesome latitude of theological opinion, etc." *Wis. Syn. Proceedings* 1951, pp. 147 and 148.

b) Missouri says: How can a settlement be brought about when we refuse to study the Word of God with the ALC in this matter? We are convinced we must continue to "negotiate" and seek to settle any difference in this area also by joint study of God's Word as long as ALC is ready to study God's Word.

Can Wisconsin say for its approach: This is the commandment of the Lord? Can Wisconsin prove from God's Word that Missouri's approach in this matter is not according to God's will? Has not the Lord blessed the approach that was made in the adoption of the afore-mentioned paragraph on fellowship?

Observation 2: Missouri has never refused to hearken to the Word of God in all of its dealings in connection with the *Common Confession*, if that Word has been clearly applied. Missouri has shown itself willing at all times to listen to the sister synods in the Synodical Conference and to anyone in its own midst. It is now ready to listen to every suggestion offered; and it is waiting three more years in order to give its own people and folks in sister synods opportunity for further study and suggestions.

Missouri, however, cannot be expected to have its conscience bound with regard to method and manner of dealing with a situation as long as it continues to use God's Word and is faithful to that Word. Method and manner are debatable and subject to human judgment; Wisconsin should not demand conformity there as something demanded by God Himself.

In conclusion: Can Wisconsin on the basis of this situation declare that God demands of it a severing of fellowship relations with Missouri?

BOY SCOUTS

The question of Boy Scout and Girl Scout troops has been given more or less consideration in the synods comprising the Synodical Conference for about thirty years. In The Lutheran Church — Missouri Synod there was neither unanimity of opinion nor uniformity of practice. For that reason various commissions and boards of The Lutheran Church — Missouri Synod, upon resolution of Synod, held a number of meetings extending over a period of years with officials of the Boy Scouts of America. In 1944 the Committee on Fraternal Organizations reported to the Saginaw Convention that it had received definite assurances from the Boy Scouts of America that "there is no Boy Scout authority which supersedes the authority of the local pastor and the congregation in any phase of the program affecting the spiritual welfare of Lutheran men and boys in Scouting." The Convention adopted the recommendation of the Committee "that the matter of Scouting should be left to the individual congregation to decide and that under the circumstances Synod may consider her interests sufficiently protected." (*Proceedings*, 1944, p. 257.)

In 1945 the Wisconsin Synod at its convention in Watertown took official action disapproving the Boy Scouts of America.

This difference between the synods on the Boy Scout question was discussed in the Intersynodical Relations Committee of the Synodical Conference, and in 1950 the Synodical Conference resolved that the Presidents of the constituent synods "appoint a committee to study the question of Scouting and to submit its report to the next convention of the Synodical Conference." (*Proceedings of the 41st Convention*, p. 138.)

The objections raised in the meantime by the Wisconsin Synod to Missouri's stand on the Boy Scouts may be summarized as follows:

a) that Missouri has withdrawn its former objections to Scouting and thus has created serious cause of offense within our Synodical Conference;

b) that Missouri has not in its reports on Scouting touched upon the material issues listed by the Wisconsin Synod or on the factual evidence of matters which are held to be in conflict with Bible principles;

c) in refusing to do this it has not informed its members of the Wisconsin Synod's objection to Scouting and has in this way "interposed an effective censorship." (*Wisconsin Synod Proceedings* 1951, pp. 141-142.)

During 1951 and 1952 the committee of the Synodical Conference devoted four two-day meetings and a subcommittee meeting to its task. The deliberations led to the following divided report to the 1952 convention of the Synodical Conference:

I. The Report of the Missouri Synod and Slovak Synod Members of the Synodical Conference Committee on Scouting

A. A general statement of fact:

Scoutism is not agitating the Missouri Synod, nor is it a problem in the Slovak Lutheran Church.

B. Two basic principles:

Scoutism must be judged

1. on the basis of its constitution which describes its character, aims, and purposes;

2. on the basis of official interpretations of Scout headquarters.

C. Findings based on these principles:

1. Scoutism is a secular boys' organization designed to promote good citizenship. (That Scoutism advocates a life governed by religious principles does not make it a religious movement.)

2. Scoutism does not teach religion. (Scoutism expects the churches to add the religious element without which the program is incomplete.) There are indeed in the Scout handbooks occasional religious statements which are in conflict with our religious convictions and the professed purpose of Scoutism. However, the Church has the opportunity to express its concern to Scout headquarters regarding such statements, and we know from experience that our concerns are heeded.

3. Scoutism "maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God." (Scoutism, however, does not *demand* a *deistic* concept of God.)

4. Scoutism does not promise spiritual blessings such as forgiveness of sins, life, and salvation, peace with God, etc., to those who obey the Scout law.

5. The Scout oath is not an oath in the religious sense, but a pledge.

6. Scouting has eliminated features which were objectionable (e. g., the original deistic concept of God, unionistic practices, naturalistic instruction).

7. "There is no Boy Scout authority which supersedes the authority of the local pastor and the congregation in any phase of the program affecting the spiritual welfare of Lutheran men and boys in Scouting."

D. Inevitable conclusions:

1. We dare not burden the conscience by making something a sin which is no sin.

2. The matter of Scouting on the local level should be left to the judgment of the local congregation.

3. Certain voiced objections to Scouting stem from

a. false views concerning Scout principles;

b. false views or false applications of Scriptural teachings in the area of the natural knowledge of God and the natural law;

c. an apparent unwillingness to accept documented evidence in support of principles under which Scouting is now conducted in its relation to the churches.

II. The Report of the Norwegian Synod and Wisconsin Synod Members of the Synodical Conference Committee on Scouting

A. After discussing the Scout movement in the afore-mentioned meetings, we are of the conviction that in some of the fundamental features of the Scout program there are religious elements with which a Christian cannot identify himself without offending against the Word of God:

1. In its mandatory Scout oath and law Scouting endeavors to lead boys to do their duty to God without conversion; cf. Rom. 8:8; John 3:6;

2. By means of its mandatory Scout oath and law Scouting endeavors to train character without the motivation of the Gospel; cf. Gal. 2:19, 20; Gal. 3:10; Eph. 2:8-10; and John 15:5;

3. The "Scout oath or promise" is an oath condemned by the Word of God, Matt. 5:33-37; James 5:12; Matt. 23:16-22;

4. The twelfth Scout law is basically unionistic, since it obligates every Scout to faithfulness in his religious duties without defining these duties or the God whom he is to serve, cf. 2 John 9, 10; 2 Cor. 6:14-18.

B. After discussing the Scout movement in the afore-mentioned meetings, we are also of the conviction

1. that these objectionable features have not been removed by any changes that have been made in the organization and program of Scouting;

2. that our objections to Scouting are not invalidated by anything that the Word of God teaches concerning the natural knowledge of God and civic righteousness;

3. that the objectionable features of Scouting are still not excluded by the provisions which this organization makes for operating Scout troops under the control of Lutheran pastors and congregations;

4. that membership of Lutheran troops in the national Scout organization vitiates the clear testimony to sin and grace which the Christian Church owes to the world.

The convention adopted the following resolution:

WHEREAS, Discussions of Scoutism in the Intersynodical Boy Scout Committee have disclosed divergent views regarding the natural law, the natural knowledge of God, and civil righteousness; and

WHEREAS, Agreement on these doctrines is a prerequisite for a solution of the Boy Scout question; and

WHEREAS, A profound study of these doctrinal differences transcends the normal functions of a committee on Scoutism; therefore be it

Resolved, That this convention authorize a joint study of these doctrines by the several seminary faculties of the Synodical Conference and that they report their findings to the next convention.

The convention further

Resolved, "That it is the wish of the Synodical Conference convention that the results of the studies of the doctrines concerning natural law, natural knowledge of God, and civil righteousness, which are a prerequisite for the solution of the Boy Scout question, be made available to every member of the Synodical Conference through the congregations of the constituent Synods." See *Proceedings of Syn. Con.*, 1952, pp. 145-148.

The faculties have begun their study of the doctrines underlying this issue. Should not our faculties be given sufficient time to complete their study, make it available to the congregations, and report to the Synodical Conference? Missouri has never once said or indicated that it will not bow before God's Word in matters of practice. Its consistent stand on lodgery, where the Word of God speaks plainly, indicates Missouri's willingness to let the Word of God rule. Missouri is ready and willing to let the Word of God decide this issue. But Missouri is not willing to accept a resolution of any church body in this matter as deciding the issue. Wisconsin has not proved to the satisfaction of the Missouri Synod that Wisconsin's interpretation and understanding of the Scout program is correct, and therefore Missouri cannot admit that the Bible passages quoted are applicable to the situation.

Can Wisconsin therefore say that the Boy Scout issue, as it has developed in the Synodical Conference, is a reason that will stand before God for breaking fellowship relations with Missouri?

THE CHAPLAINCY

In 1932 the St. Louis and Thiensville faculties adopted Theses on the Church and Ministry. In 1952 the Synodical Conference adopted them as "soundly Biblical, clearly expressing basic Scriptural concepts pertaining to the Doctrine," adding the statement that the adoption of these theses proves "that there is a substantial basis for agreement among us in this matter." (*Proceedings*, 1952, p. 144.)

The resolution, however, also stated "that there is no complete agreement within the Synodical Conference when these basic concepts of the doctrine of the Church and Ministry are translated into the practical life of the Church and its Ministry," mentioning as evidence of this especially the chaplaincy question and stating that "the original report of the Interim Committee clearly refers to this realm of disagreement among us."

Because of this disagreement in the application of the principles expressed in this doctrine, the Synodical Conference resolved "that 'any problem arising from the application of these basic principles' and any elaborations on the Theses on Church and Ministry be referred to the faculties of the theological seminaries of the Synodical Conference, acting jointly, and that said faculties, acting jointly, report to the 1954 convention of our Synodical Conference concerning any progress made."

Concerning the chaplaincy question the following special resolution was adopted by the Synodical Conference:

"WHEREAS, The chaplaincy question in reality belongs to 'the problems arising from the application of these basic principles' of Church and Ministry, your Floor Committee moves

That the chaplaincy question be referred . . . to the faculties of the theological seminaries, acting jointly."

When all synods of the Synodical Conference have reached full agreement on the basic principles underlying the chaplaincy question, most assuredly there is no reason to sever fellowship with the Missouri Synod, but every reason to continue negotiations for a God-pleasing settlement of the practical working-out of this question.

Certainly the faculties should be given due time to carry out the request of the Synodical Conference. They have begun their work, and all synods of the Synodical Conference owe it to them to await their report.

Co-operation with Unaffiliated Church Bodies in Service Centers

We believe that the co-operation of The Lutheran Church — Missouri Synod with the National Lutheran Council in establishing and maintaining service centers for our military personnel is strictly a co-operation in externals, which does not involve church fellowship. The Articles of Agreement and Statement of Organization make clear the external character of this co-operation in the following declaration concerning the

"Aim and Function of Parish Centers and Service Offices"

"A. To provide a spiritual ministry to Lutheran men and women in uniform by bringing them within range of local Lutheran religious life.

"B. To provide such recreation, church and home hospitality as are available locally through Lutheran congregations.

"C. To serve service personnel, their parents and friends with respect to housing, temporary or permanent, and provide other services as are available through local Lutheran congregations."

Concerning "Spiritual Ministry" the Articles of Agreement state:

"A. A parish center or service office shall co-ordinate information on all local religious services and be prepared to direct service men and women to the church of their choice.

"B. Devotional and social activities of organized religious groups, such as the Luther League, Walther League, Brotherhood, etc., shall likewise be made available to service personnel. Local religious groups should be encouraged to welcome servicemen at all times."

If service centers and service offices are maintained strictly in accord with the Articles of Agreement, there will be no violation of the principles of church fellowship, for we are convinced that the Articles of Agreement and Statement of Organization in no way countenance unionistic practice.

JOINT PRAYER AT INTERSYNODICAL CONFERENCES

The position of The Lutheran Church — Missouri Synod in this matter, expressed in the resolution adopted at the Saginaw Convention in 1944 and reaffirmed at Chicago in 1947, has been repeated in the following resolution at the Houston Convention in 1953:

WHEREAS, Such prayer at intersynodical meetings does not pretend that doctrinal unity exists where it does not exist, nor intimate that doctrinal differences are unimportant, but rather implores God, from whom true unity in the Spirit must come, for His blessing, in order that unity may be achieved in those things where it is lacking; be it therefore

Resolved, That Synod declare that it does not consider "joint prayer" at intersynodical meetings unionistic and sinful "provided such prayer does not imply denial of truth or support of error."

We believe that this resolution does not violate Rom. 16:17, as is claimed in a resolution of the Wisconsin Synod (*Proceedings* 1951, p. 140), because it does not set up a fellowship relation implying denial of truth or support of error.

However, we are willing, upon the request of the Synodical Conference, to restudy this position on the basis of God's Word and are planning to do so in the Intersynodical Relations Committee with the hope of reaching "a soundly Scriptural resolution" (*Syn. Con. Proceedings*, 1952, p. 155).

OTHER CASES OF ALLEGEDLY UNIONISTIC PRACTICE

The Report of the Floor Committee on Church Union to the Convention of the Wisconsin Synod assembled at Watertown, Wis., August 5—12, offers as additional evidence for the unionistic spirit allegedly manifested in Missouri's practice:

"The same unionistic spirit is observable in the arrangements that have been made for Communion with Lutherans not in fellowship with us, under the excuse of emergency; in negotiations with lodges to make changes in their rituals; and in co-operating in various other areas with the excuse that safeguards have been set up to avoid unionism."

No evidence is offered to show that the arrangement regarding Communion in the Armed Services, an arrangement designed to cover strictly exceptional cases which arise in the life of the military, is in fact unionistic in character or "in clear violation of the principle set forth in Missouri's own resolution on Romans 16" (*Wiscon-*

sin Proceedings 1951, p. 141). The exceptional nature of these cases is made clear by paragraph 7 of the Articles of Agreement: "Just as in our civilian church life there are exceptions to the usual procedure in the administration of the Lord's Supper, thus exceptional cases arise in dealing with the men and women in the Armed Forces." The fact that the arrangement can be and has been abused by some Lutheran chaplains or pastors in the interest of a unionistic practice does not call into question the correctness or the advisability of the arrangement itself.

Our negotiations with lodges to make changes in their rituals strike us as being the very opposite of unionism, since these are in fact an active and militant confession of our faith. The reference to co-operation in other areas is so general that we deem it advisable to leave a discussion of it for future personal meetings.

CONCLUSION

We are of the conviction that the principles we have laid down regarding the areas of practice discussed above are Scripturally sound. We are also painfully and penitently aware of the fact that we are men and that there have been, may be, and will be infractions of these principles. Such infractions we are determined to deal with, firmly, charitably, and evangelically. We should like to remind our brethren in the Synodical Conference that the golden burden of giving fraternal admonition and of receiving it meekly and repentantly is laid upon us *all*, that we must *all* repent daily and in the humility and strength thus gained practice the mutual admonition and upbuilding for which our fathers designed the Synodical Conference. We *all* need to be warned and encouraged by the brethren who love us; only they can admonish and upbuild us.

H. HARMS — A. VON ROHR SAUER
A. H. GRUMM — PAUL KOEHNEKE
M. FRANZMANN

August 31, 1953

Fiscal Conference

(Continued from page 5)

District of the sum's rightness, but we'll raise that amount in 1954, by His grace.

In a few hours I'll be on my way to California and my field of labor. I feel I'll sleep little tonight but will think of the task confronting me, a sinner, privileged to be a co-worker with God. And in my heart will ring the closing words of President Behnken: "We have seen a vision in the requests of all these boards working for you and for me, the requests from people for whom the Gospel of Jesus Christ may be preached. There is no doubt God asks us to do these things. After we have heard what we did, we came to the conclusion that we adopt a budget of $8,100,000, the largest sum ever adopted. What are we going to do? May God grant us the grace to say to the Lord Himself, '"I was not disobedient unto the heavenly vision" (Acts 26:19). I went to work.'"

"Nine Months to Live"

(Continued from page 4)

try to forget the loving daughter whose future we had so lovingly dreamed of. We try to forget the wedding gown safely packed away in black paper until the day when it may be worn again by a happy bride. We try to forget the plans for the years to come, the studying, the working, and the learning together.

We don't dare think of the two blond boys at home, so different, yet so basically alike. We can't remember the many times they have come to Mother for words of comfort or of help or of love. Who now will have the words for them? Who now will teach them to face the world as men, regardless of the trials that come to them? Who will watch the sweet sadness of their first young loves?

No, home we cannot go yet.
Where, then, can we go?

Where do our hearts and our footsteps naturally turn in times of trouble? Where but to our ever-loving and ever-kind Lord, who will never let us down. Where but to His Word, where we can try to understand the burden God has put upon us.

Here, then, we can say in our hearts with David:

Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net.
Turn Thee unto me, and have mercy upon me; for I am desolate and afflicted.
The troubles of my heart are enlarged; oh, bring Thou me out of my distresses.
Look upon mine affliction and my pain; and forgive all my sins.

Here all our pain and all our fear are taken away by our gracious Savior, so that we can go out again with renewed strength, with renewed belief in the goodness of God's mercy and the beauty of life, however long or short. Here can we indeed find the peace that is offered us in God's benediction:

The Lord bless thee and keep thee.
The Lord make His face shine upon thee and be gracious unto thee.
The Lord lift up His countenance upon thee and give thee peace.
Amen. Truly, it shall be so.

NOTE: *For obvious reasons the writer of this unsolicited article remains anonymous. The author's pastor sent the manuscript to the* WITNESS.

SO LITTLE TIME

So little time
So much to do—
Dear Lord, grant strength
Each day anew.

So little time
So far to go—
Dear Savior, grace
Each day bestow.

CLARA SEUEL SCHREIBER

NEWS

Synod's new theological seminary in Tokyo, which in April opened with four students, is the Church's first foreign seminary to require a university degree for seminarians. Dr. O. H. Schmidt, Secretary of Foreign Missions, in speaking of the training of Japanese especially equipped intellectually for ministerial tasks in Japan, said: "We're keeping in mind the sensitiveness of the Japanese as well as their cultural level. The Japanese would consider it an insult if we offered them pastors who had less than the best kind of training. It would not be compatible with the dignity of our Church's undertaking to begin on a lower level, especially since these men are our first pastors trained in Japan."

While Synod's 28 workers in Japan center their activities primarily around young people, the missionaries minister to Japanese of all age groups.

East Germany's Communist government has unexpectedly restored ownership of Mansfeld Castle (see WITNESS, August 4, p. 12) near Eisleben, Saxony, to the Lutheran Church of the Province of Saxony.

Pres. Clarence C. Stoughton of 108-year-old Hamma Divinity School (United Lutheran) at Springfield, Ohio, recently announced a long-term program of reorganization which will include closer integration with Wittenberg College, tighter control of student life, expansion of the faculty, reorganization of the curriculum, and a tuition charge, beginning with the 1955—56 term. Seminary students will pay a tuition fee of $100, with an increase of $50 annually for two years thereafter.

New church construction started in August totaled $43,000,000 compared with $36,000,000 for the same month last year, a gain of 18 per cent, the Departments of Commerce and Labor reported.

The World Evangelical Fellowship at its annual conference, held at Clarens, Switzerland, in August, said religious freedom must be interpreted to mean freedom for the individual to propagate as well as practice his faith. About 200 delegates and visitors from 30 countries attended the conference of the W. E. F., formed in August, 1951, at an international convention of Evangelicals at Woudschoten, Holland. One resolution stated that "the Roman Catholic Church justifiably protests against persecution of her members in Communist-dominated lands and yet at the same time allows, and in some cases even incites, the persecution of Protestants in Roman-dominated lands."

The Luther League of the Evangelical Lutheran Church held its 15th biennial international convention at Moorhead, Minn., July 1 to 5. With approximately 8,000 young people registered, the convention claimed two records in the history of American Lutheranism: 1) believed to be the largest Lutheran youth meeting held in the United States, and 2) the largest Communion service of Lutheran youth. Some 8,000 young people, assembled in the gymnasium of Concordia College, received the Sacrament. At 16 altars and Communion railings, which accommodated 400 communicants simultaneously, 36 pastors administered the Lord's Supper.

Professor Theodore J. C. Kuehnert of Concordia Teachers College, River Forest, Ill., was guest of honor at a testimonial dinner at the college, June 6, upon the completion of 25 years of service on the editorial staff of *Lutheran Education* and 14 years as editor. He asked to be relieved of the editorship as he enters the professor *emeritus* status.

Lutheran Education, published by a faculty committee of the River Forest college, serves as Synod's official educational journal. It was first published in 1865, with J. C. W. Lindemann, first president of the Addison Teachers' Seminary, as editor. Dr. Herbert Gross, new editor and faculty member of Concordia Teachers College, was assistant editor for 12 years. He will be assisted by President Klinck, Dr. John Choitz, and Professor Kuehnert, who will continue to participate as an advisory member of the staff.

Dr. Paul E. Bishop, President of the Northwest Synod of the United Lutheran Church in America, in a report to the annual convention at Minneapolis recently, warned congregations against limiting their hymn singing to "emotional" Gospel songs.

"Visits to many congregations," he said, "revealed a tendency to neglect the rich variety of hymns available in the Common Service Book in favor of a few well-known standbys and/or in favor of so-called Gospel songs flavored highly with human-centered emotionalism."

Presbyterian Life, a magazine which started five years ago, has a paid circulation of 700,019, the Presbyterian Church in the U. S. A. announced at its 165th General Assembly held in Minneapolis in June. The success of the magazine was attributed to three factors: a "good product," "every home plan," and mass production. The journal receives a 38-cent-per-subscription subsidy from the General Assembly; in 1950, when the magazine's circulation was only 80,000, the subsidy was $2.50 a subscription.

IN MEMORIAM

† Dr. Louis B. Buchheimer †

With the death of Dr. Louis B. Buchheimer the last of a generation of trail blazers has folded up his tent and gone home. Dr. Buchheimer belonged to that galaxy of stars which shone on the horizon at the dawn of "Americanization" of the Missouri Synod, which synod was predominantly German at that time.

With other trail blazers like Dau, Sommer, Dallmann, Hemmeter, Fritz, Eckhardt, Romoser, he led the way

Dr. L. B. Buchheimer

in preparing literature and outlining methods and programs to be used by English-speaking congregations. A church hymnal, a Sunday school hymnal, a Bible history were among the first books compiled and offered to the English-speaking churches.

Dr. Buchheimer was a scholar. Upon graduation from the seminary he was assigned to Concordia College, Conover, N. C., where young men who had no knowledge of German were prepared for the ministry. Here he served for three years, also as editor of the LUTHERAN WITNESS together with Drs. Dau and Romoser.

However, Dr. Buchheimer's forte was his preaching. He became nationally known as a preacher because for 35 years he occupied the pulpit of Our Redeemer Lutheran Church, St. Louis, Mo., which church was only a few blocks from Concordia Seminary, then located on South Jefferson Avenue. Hundreds of students attended his services and received inspiration and learned to appreciate Bible preaching in the language of our country. He made them realize that our Church has a great mission field among the English-speaking people of our own communities.

Dr. Buchheimer will be remembered by those who knew him best as an ardent worker, a fatherly pastor, and a champion of the truth as revealed in Scripture. He stood his ground well, because he stood in the Scriptures. He knew what he believed and was persuaded that this faith in his redeeming Savior would open to him the portals of eternity to behold Him whom he loved and whose Gospel he proclaimed so zealously. ALFRED DOERFFLER

DEATHS

Louis Balthaser Buchheimer (March 23, 1872, Detroit, Mich., to August 1, 1953, St. Louis, Mo.), son of Andrew and Dorothea Uhland Birk, who died a few months apart when their son was eight years old. Adopted by Mr. and Mrs. Thomas H. Buchheimer, the boy assumed their name. Pastor J. A. Huegli gave the lad Latin instruction before he went to Concordia College, Fort Wayne, from which he was graduated in 1890. In 1893 he was graduated from Concordia Seminary, St. Louis. In 1939 his alma mater conferred on him the honorary degree of Doctor of Divinity.

During the 53 years of his active ministry he served as professor at Concordia College, Conover, N. C., 1893 to 1896; pastor, Trinity, Memphis, Tenn., 1896 to 1902; Our Redeemer, St. Louis, Mo., 1902 to 1937; dean of theology, Immanuel College, Greensboro, N. C., 1937 to 1939; associate pastor, Our Savior, Detroit, Mich., 1939 to 1946, when he retired and returned to St. Louis. He was Vice-President of the English District, 1918 to 1921; secretary of Synod's Board of Literature; and secretary of the Electoral College of Concordia Seminary.

He was the author of *Faith and Duty; From Advent to Advent; Things New and Old; Sermons on Romanism; The Christian Warfare; The First Gospel and Other Sermons; Wholesome Words; Comfortable Words; Gracious Words;* and numerous other publications, including several devotional booklets.

In 1896, at Milwaukee, Wis., he married Julia Steuber, who became the mother of two of his sons: Louis, now pastor of True Light (Chinese) Lutheran Church, New York City; and Edward, pastor of Our Savior, Detroit. She died in 1902. In 1905 he married Margaret Jost of East St. Louis, Ill. This union was blessed with a son, Paul, who is now pastor at St. Paul's, Saratoga Springs, N. Y.; and a daughter, Phoebe. His second wife, three sons, and daughter survive him.

In a private service, the Rev. E. L. Roschke spoke words of comfort to the family. At the funeral service, held August 4, in Our Redeemer Church, St. Louis, the Rev. W. H. Kohlmeier officiated; the Rev. Alfred Doerffler preached; the Rev. E. T. Bernthal of Epiphany Church, Detroit, represented the Michigan District and the Pastoral Conference of Detroit; and Harry Hall, Our Savior Congregation, Detroit. The Rev. C. F. Knauft of Timothy, St. Louis, held the committal service in Redeemer Lutheran Cemetery, St. Louis.

Herman F. Bade (October 11, 1875, Claushagen, Germany, to July 28, 1953, St. Louis, Mo.), son of William and Marie Ohde Bade. Together with his parents he came to America in 1889; graduated

Teachers' Seminary, Addison, Ill., 1896; taught at Omaha, Nebr., until he was called to Holy Cross School, St. Louis, Mo., where he served for 25 years, first as teacher and later as principal; superintendent of Christian education in the Western District from 1927 until his retirement in 1946.

In 1902 he married Julia E. Rechlin; this union was blessed with two daughters: Flora, wife of the Rev. Paul H. D. Lang, and Julia, wife of the Rev. F. L. Neebe. Mrs. Bade died in 1942. In 1949 Mr. Bade was united in marriage with Pauline Fuelle, who with his two daughters survives him.

Funeral services were conducted in Ascension Church, St. Louis. Pastor Martin Haendschke preached on Psalm 46. Rev. A. Miessler represented the District officials and Board of Education, and the undersigned spoke on behalf of the Teachers' Conference of the District and the Superintendents' Conference of Synod. Burial was in Concordia Cemetery, St. Louis. L. J. DIERKER

Ernst Heinrich Fiene (February 1, 1877, Crawford County, Iowa, to August 12, 1953, Great Falls, Mont.), son of Fred and Margaret Fink Fiene; graduated Concordia Seminary, Springfield, 1901.

His first charge was in Buffalo, N. Y., where he also taught the Christian day school and edited what is now the *Walther League Messenger for Youth.* Between 1907 and 1943 he served as pastor at Niagara Falls, N. Y., Ocheyedan, Iowa, and Lone Rock, Iowa.

In 1901 he married Augusta Krueger; this union was blessed with eight children. His first wife and one son preceded him in death.

After his retirement he moved to Great Falls in 1946 and assisted at Trinity until 1950. Here in the same year he married Minnie Haker. In 1951 he celebrated his 50th anniversary in the ministry.

His survivors are his widow; two sons, Gerald of Texas, and Eric of Bristol, Va.; five daughters: Mrs. Homer Morton, Great Falls; Mrs. Tom Miller, Pikeville, Ky.; Mrs. Harry Graham, San Antonio, Tex.; Mrs. Fred Boelter, Alma Center, Wis.; and Mrs. Daniel Kane, Atlanta, Ga.

At the funeral, held in Trinity, Great Falls, August 17, the Rev. Paul M. Freiburger, President of the Montana District, preached; and the Rev. John Feiertag, First Vice-President of the District, conducted the committal service at Highland Cemetery. E. L. ECKHARDT

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Boettcher, Fred, Beautiful Savior, Waukesha, Wis., by H. J. Boettcher, Aug. 2.
Ehrfurth, Carl P., assistant pastor, St. Matthew, New Britain, Conn., by Emil W. Sonstroem, Aug. 23.
Hafner, Milton, St. Peter, New Hamburg; St. John, Baden, Ont., Can., by H. H. Erdman, Aug. 30.
Wendelin, Robert A., Mount Calvary, Eagle Grove, Iowa, by E. F. Dohrmann, Aug. 23.
Wolter, Robert, Trinity, Fairfield, Calif., by T. G. Gohlke, Aug. 30.
Zitlau, Robert, assistant pastor, Grace, San Diego, Calif., by Clarence Damschroeder, Aug. 16.

Ordained and Commissioned:

Hall, Lester L., as missionary in Irving, Tex., by Elton F. Bauerkemper, Aug. 30.
Kellerman, Mervin, as missionary in Boise, Idaho, by W. F. Kellermann, Aug. 16.

PASTORS

Installed:

Bauer, Edmund J., St. Paul, Texhoma, Okla., by Martin A. Baumann, Aug. 23.
Bleeke, A. O., St. Paul, Hartley, Iowa, by H. L. Daib, Aug. 30.
Bronsted, Roger L., Redeemer, Deer River; Centennial, Squaw Lake, Minn., by O. H. Markgraf, Aug. 30.
Etzold, Herman A., Trinity, Bloomington, Ill., by Pres. E. F. Tonn, Aug. 30.
Harting, Paul W., Peace, Philomath, Oreg., by H. J. Gieseke, Aug. 23.
Hinrichs, Paul, Bethlehem, Aiken, S. C., by W. von Spreckelsen, Aug. 30.
Hintz, Walter J., Zion, Chestnut, Ill., by A. G. Hoffmann, Aug. 23.
Hoeferkamp, Edward, St. John, Marysville, Ohio, by Otto F. Stolzenburg, Aug. 23.
Kramer, Herold, Lake Wales, Lake Wales, Fla., by August Bernthal, Aug. 30.
Krueger, Harvey A., South Shore, Milwaukee, Wis., by M. F. Kammrath, Aug. 30.
Lossner, Walter M., Our Redeemer, San Diego, Calif., by C. Hesse, Aug. 30.
Oldsen, Gerald L., Holy Cross, Glenwood Springs; Immanuel, Rifle, Colo., by N. W. Heimsoth, Aug. 30.
Schulz, R. E., First, Temple City, Calif., by G. C. Schramm, Aug. 30.
Ude, Elmer, Christ, Burbank, Calif., by C. T. Voge, Aug. 23.
Weber, Paul A., Trinity, near Fort Dodge, Iowa, by L. W. Brandt, Aug. 30.
Wessel, Edward, St. Paul, Merced, Calif., by Palmer L. Janke, Sr., on Aug. 16.
Witt, Elmer, Concordia Teachers College, River Forest, Ill., as Executive Secretary of the Walther League, Chicago, Ill., by Bernard Hemmeter, July 19.

TEACHERS

Installed:

Aufdemberge, Cand. Carl, Trinity, Houston, Tex., by Oliver R. Harms, Aug. 30.
Aufdemberge, Paul, St. Paul, Oconomowoc, Wis., by W. T. Eggers, Aug. 23.
Brockman, Cand. Edward, Bethlehem, near Fort Wayne, Ind., by Dr. Erwin L. Meyer, Aug. 23.
Busch, Cand. Robert, Our Savior, Arlington, Va., by Paul W. Kavasch, Aug. 30.
Carstens, Cand. Carl, St. Peter, Campbell Hill, Ill., by H. C. Welp, Aug. 23.
Christian, Walter H., Immanuel, Hinckley, Ill., by Herbert Stelter, Aug. 23.
Dohrmann, Cand. Aaron C., St. Paul, Cheney, Kans., by Walter Wehmeier, Aug. 23.
Droege, Cand. Ralph, St. Paul, Wilson, Tex., by P. W. Heckmann, Aug. 23.
Ehly, Cand. Marvin, St. Peter, North Judson, Ind., by A. P. Starck, Aug. 30.
Everts, Cand. Carl H., St. Paul, Flint, Mich., by T. Zeile, Aug. 23.
Fischer, Cand. Frederick W., Bethlehem, Sylvan Grove, Kans., by Edwin F. Peter, Aug. 23.
Frese, Ralph R., St. John, Yuma, Colo., by R. P. Schulz, Aug. 23.
Garber, Cand. Reuben, St. Paul, Ellsworth, Kans., by O. L. Mueller, Aug. 16.
Gehm, Cand. John H., St. John, Cleveland, Ohio, by Walter J. Luecke, Aug. 30.
Greve, Cand. Donald G., St. Paul, Watertown, Minn., by J. Spomer, Aug. 30.
Gutz, Ewald C., St. Paul, Wichita Falls, Tex., by H. R. Frerking, July 12.
Heldt, Harold A., Redeemer, De Soto, Mo., by W. Dierking, Aug. 23.
Janssen, Cand. Donald A., St. John, Nashville, Kans., by Herman C. Seyfert, Aug. 16.
Kamprath, William, St. John, Palmer, Kans., by George Lehenbauer, Aug. 16.
Keiser, Cand. Lawrence, Grace, Oklahoma City, Okla., by Virtus Gloe, Aug. 30.
Kell, Cand. Donald, Trinity, St. Joseph, Mich., by W. W. Stuenkel, Aug. 23.
Koelling, Cand. Norman, Trinity, Spring, Tex., by Carl Biar, Aug. 30.
Lehrke, Cand. George H., St. Paul, Bonduel, Wis., by W. J. Plischke, Aug. 30.
Leimer, Adolph, St. John, Beemer, Nebr., by John C. W. Harms, Aug. 9.
Moll, Cand. James, Messiah, Alton, Ill., by Carl Hilgendorf, Aug. 23.
Novak, Cand. John F., St. John, Wolsey, S. Dak., by D. J. O. Loesch, Aug. 23.
Pelz, Walter L., Trinity, St. Joseph, Mich., by W. W. Stuenkel, Aug. 23.
Peter, Cand. Herbert, Bethlehem, Richmond, Va., by O. A. Sauer, Aug. 23.
Prange, Cand. Glenn, St. Paul, near Waverly, Iowa, by O. H. Moll, Aug. 9.
Reddel, W. J., Zion, Storm Lake, Iowa, by C. C. Gutekunst, Aug. 23.
Riemer, Norman E., St. Paul, Napoleon, Ohio, by John Hauser, Aug. 30.
Robinson, James H., Zion, Palmyra, Mo., by A. J. Becker, Aug. 2.
Roth, John M., St. Paul, Stevens Point, Wis., by H. Wunderlich, Aug. 23.
Schaefer, Emil, Bethlehem, Bremen, Kans., by A. H. Fuhr, Aug. 23.
Schildt, Cand. Miles E., Our Redeemer, Evansville, Ind., by A. F. Winter, Aug. 23.
Schlie, George, Trinity, near St. Charles, Mo., by S. von Toerne, Aug. 30.
Schmidt, Theodore L., Trinity, Lockport, N. Y., by Herman Meier, Aug. 30.
Schoech, Arthur, St. Matthew, New Britain, Conn., by Emil W. Sonstroem, Aug. 23.
Schroeder, Theodore, Zion, La Grange, Tex., by H. A. Traugott, Aug. 30.
Schulz, Delbert, St. Luke, Manhattan, Kans., by Reuben J. Schmidt, Aug. 30.
Seevers, Gerald, Grace, San Francisco, Calif., by B. P. Wallschlaeger, Aug. 30.
Stahlke, Walter F., Immanuel, Glenview, Ill., by G. F. Raedeke, Aug. 16.
Steffens, Paul, Markus, St. Louis, Mo., by Neal J. Ostruske, Aug. 30.
Stohs, Reuben, Trinity, St. Joseph, Mich., by W. W. Stuenkel, Aug. 23.
Symons, Cand. James, Bethany, Trenton, N. J., by Wesley A. Bartels, Aug. 30,
Wiechmann, E. F., Trinity, Waconia, Minn., by Robert G. Heyne, Aug. 23.
Winterstein, William, Jr., Trinity, Toledo, Ohio, by Nicholas May, Aug. 23.
Zilz, Melvin L., Concordia, Chicago, Ill., by A. C. Waechter, Aug. 30.

Ground Breaking

Columbus, Ohio. Zion, new church, April 19.
Greenleaf, Kans. Bethlehem, new church, Aug. 30.
Oklahoma City, Okla. Redeemer, new educational building, Aug. 2.
Venice, Calif. First, new church, July 12.

Cornerstone Laying

Akron, Ohio. Hope, new church, Aug. 16.
Alma, Mo. Trinity, new school, Aug. 23.
Beardsley, Minn. Bethlehem, new church, July 12.
Columbus, Ohio. Zion, new church, June 21.
Grand Island, Nebr. Trinity, new church, Aug. 23.
Greenleaf, Kans. Bethlehem, new church, Sept. 13.
Pittsburg, Kans. Zion, new church, Aug. 30.

Dedications

Alma, Mo. Trinity, new school, Aug. 23.
Florissant, Mo. Atonement, new church, June 28.
Glenbeulah, Wis. Zion, new church, Sept. 9.
Lansing, Ill. Trinity, new school, May 31.
Reese, Mich. Trinity, new school, Aug. 30.
Springfield, N. J. Holy Cross, new church, June 7.

Anniversaries

Cedar Bluffs, Nebr. St. Matthew, the 75th, Aug. 30.
Rockwell City, Iowa. Immanuel, the 75th, Sept. 6.

Official Notices

Pastor Paul Hoyer was appointed Visitor of the West Circuit and *Pastor E. L. Coyner* as Archivist of the Oklahoma District in the place of Pastor G. A. Chatt, who served in both offices, but has now left the District. — OTTO HOYER, *President,* Oklahoma District.

Since the Rev. E. Hoeferkamp has accepted a call to another section of our Central District, the undersigned has appointed the *Rev. Roy E. Guelzow* of Columbus, Ind., as Visitor in Circuit P. — OTTOMAR KRUEGER, *President,* Central District.

Call for Nominations for President, Concordia College, Edmonton, Alberta, Canada

After 32 years of service as President of Concordia College, Dr. Albert H. Schwermann has asked to be relieved of his administrative duties and to be placed on the staff as a full-time teacher. Having granted this request, the Board of Control of our school in Edmonton, with the approval of Synod's Board for Higher Education, now urges the congregations of Synod to nominate qualified candidates for the office of the presidency.

Of the duties and functions of the President of one of Synod's schools, the *Handbook* says:

"The President . . . shall be the spiritual, academic, and administrative head of the school and shall be the executive officer of the Board of Control.

"He shall be the head of the Department of Religion and, if possible, give the principal courses in the same; and he shall be the pastoral and spiritual adviser of the students"; and therefore he should be a sound theologian, seasoned by congregational experience.

The President should also be ready to teach other subjects as conditions may require and time and ability will permit.

Regional accreditation requires the President to obtain academic standing with the Department of Education. This may imply a number of courses at the University of Alberta leading to certification.

Every nomination should be accompanied by a communication stating why the congregation considers the nominee suitable for the position.

All nominations should be in the hands of the undersigned not later than October 31, 1953. — CLARENCE C. KUHNKE, *Secretary*, Board of Control, Concordia College, Edmonton, Alberta, Canada.

Notices

Anyone knowing of Lutheran doctors, students, nurses, or employees working in the Chicago Medical Center, please notify Rev. R. L. Moellering, 1124 S. Ashland Blvd., Chicago, Ill.

Lutherans living in the area of King City, Greenfield, San Ardo, Bradley, and Soledad, Calif.: Lutheran services are now being conducted in King City. Contact Elton Sundahl, Bank of America, King City, Calif.

Wanted

Lutheran man, with business ability, who is interested in becoming *administrator* of a Lutheran hospital. Write: Rev. D. W. Brack, 402½ S. Walnut, Iola, Kans.

Changes of Address

Pastors:

Alpers, Arlin E., 726 N. Irving, Fremont, Nebr.
Bartling, Frederick, 208 E. Second, Moscow, Idaho
Bauer, Benjamin T., 246 S. Fourth, Toledo, Oreg.
Bekemeyer, W. C., Box 46A, Chandlerville, Ill.
Boehlke, M. R., Chaplain, AO 2253829, Hq. 3700th Mil. Trg. Wg., Lackland AF Base, Tex.
Cohrs, E. W., *c. r. m.*, 5047 12th Ave., N. E., Seattle 5, Wash.
Cook, Walter, *em.*, 718 Washington, Fredonia, Kans.
Deterding, John G., 4410 Central, Sioux City 6, Iowa
Dorn, Louis, Box 507, Manila, P. I.
Dreyer, Ernest J., 5601 Leavenworth St., Omaha 6, Nebr.
Duerr, George F., 15115 Stevens Ave., Bellflower, Calif.
Ellermann, John E., 4904 W. Windsor, New Orleans, La.
Fritz, Elmer A., R. 1, Clarinda, Iowa
Gallert, A. R., 45 Smith St., Paterson 1, N. J.
Gieschen, Henry C., 615 N. Market St., Winamac, Ind.
Hackmann, E. Edward, Anita, Iowa
Hall, Lester L., 403 S. High School Lane, Irving, Tex.
Hannusch, Hugo A., 3106 Forest Ave., Dallas 15, Tex.
Hargens, Moritz K., 620 Tremont, Selma, Ala.
Hoeferkamp, E., R. 5, Marysville, Ohio
Kirchhoefer, A., *em.*, R. 1, Wisconsin Rapids, Wis.
Koeper, V. W., R. 4, Princeton, Minn.
Kramer, C. A., Muscoda, Wis.
Krause, E. George, 529 Lawn Drive, Loves Park, Ill.
Lilie, C., *em.*, 1246 30th St., Des Moines 11, Iowa
Lueker, Prof. Erwin L., 214 College, Concordia, Mo.
Manns, Richard, 80 Oakdale Ave., Dedham, Mass.
Mattil, Fred, 404 W. Goodwin, Apt. 6, Victoria, Tex.
Miller, La Mar, 741 Zenda, Victorville, Calif.
Misterek, Wallace F., 6924½ Vesper, Van Nuys, Calif.
Muhlenbruch, J. K., R. 4, Columbia City, Ind.
Nagler, R. H., Papillion, Nebr.
Oermann, Ervin R., 1006 Milan Place, Austin 4, Tex.
Oldsen, Armin, 1416 Arthur Ave., Lakewood 7, Ohio
Pollatz, R., 3821 Lamson, Saginaw, Mich.
Polley, L. W., 3 Magnolia Manor, Paris, Ill.
Rumsch, W. A., 9646 74th Ave., Edmonton, Alta., Can.
Schleicher, Curtis J., Milbank, S. Dak.
Schmidt, Ed. H., 3836 North 12th St., Milwaukee 6, Wis.
Schmidt, Martin J., Orchard, Nebr.
Schoech, Oscar W., Chaplain, Hq. 3d Inf. Div. 468, San Francisco, Calif.
Schoedel, Walter M., 2 Center Drive, Concordia College, Fort Wayne 4, Ind.
Schroeder, V. E., 1728 Fourth St., Bismarck, N. Dak.
Schulz, R. E., 6727 Muscatel Ave., San Gabriel, Calif.
Schumacher, J. F., *em.*, c/o Dr. A. S. Zdanis, 129 Brantwood, Montgomery, Ala.
Schumm, P., *em.*, 1028 11th St., S., Fargo, N. Dak.
Schwartz, Vernon H., R. 1, Britton, Mich.
Stohs, Milton E., 144 Virginia Ave., Cocoa, Fla.
Strege, Arthur H., 6525 San Bonita, St. Louis 5, Mo.
Strelow, Timothy, 1156 Peavy Road, Dallas 18, Tex.
Stuenkel, Prof. Walter W., 3112 W. Kilbourn Ave., Milwaukee 8, Wis.
Theiss, Louis C., Leader, Sask., Can.
Uhles, Paul, 910 E. Walnut, Hillsboro, Tex.
Wehmeier, Herbert, Elberta, Ala.
Wendelin, Robert A., 805 W. Broadway, Eagle Grove, Iowa
Wilk, A. W., *em.*, 913 N. Bellevue, Hastings, Nebr.
Wind, H. F., 210 N. Broadway, St. Louis 2, Mo.
Zehnder, Robert V., 1933 Washington, Hollywood, Fla.
Zirbel, Frank J., R. 1, Leslie, Mo.

Teachers:

Abraham, Edgar A., 800 N. Twelfth, Leavenworth, Kans.
Armbrecht, Louis H., 44869 Ryan Road, Utica, Mich.
Brockberg, Harold F., 264 N. Little Main, Orange, Calif.
Daberkow, C. F., 2648 Prospect Ave., Cleveland 15, Ohio
Dittmar, Lawrence A., Stover, Mo.
Dunklau, H., 7512 Oak, Kansas City 14, Mo.
Eberhard, Louis C., 919 Ninth Ave., Antigo, Wis.
Ehly, Marvin, 315 Wilson, North Judson, Ind.
Einspahr, Junior W., 206 N. A., Herington, Kans.
Harmel, Carl F., 1910 13th Ave., S., Minneapolis 4, Minn.
Janssen, Donald A., Nashville, Kans.
Johans, Arnold H., 602 Fox St., Aurora, Ill.
Keller, C. O., R. 1, Wheeling Road, Lancaster, Ohio
Koch, Walter J., 3176 Olive Ave., Altadena, Calif.
Krueger, Harold, 134 N. Lake St., Oconomowoc, Wis.
Kuske, Wilmer, c/o G. Moeller, Fairmont, Minn.
Lohrmann, Hugo C., 5021 Lillian St., Houston 7, Tex.
Moderow, Le Roy E., Lutheran Child Welfare Assn., Addison, Ill.
Pape, Donald, 11530 Simms Ave., Inglewood 2, Calif.
Peter, Herbert E., 3328 Stuart Ave., Richmond 21, Va.
Petersen, Fredrick, Lutheran School, Belvoir and Fountain St., Chattanooga, Tenn.
Pinnt, Ronald, 923 E. Madison, Harlingen, Tex.
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Rottmann, Paul, 406 S. Montgomery St., Watertown, Wis.
Ruprecht, John J., 6044 Calumet Ave., Hammond, Ind.
Schalk, Carl, 312½ Chicago Ave., Wausau, Wis.
Scheele, R. W., 4502 N. Gladys, San Gabriel, Calif.
Scholz, Arnold, R. 2, Georgetown, Tex.
Sims, Charles W., 120 N. Pierce St., New Orleans, La.
Steinberg, Walter F., 6325 S. Whipple, Chicago 29, Ill.
Thomas, Hollis, 6824 Mead, Dearborn, Mich.
Zehnder, George F., 602 Majestic, Houston 20, Tex.

FINANCIAL REPORT

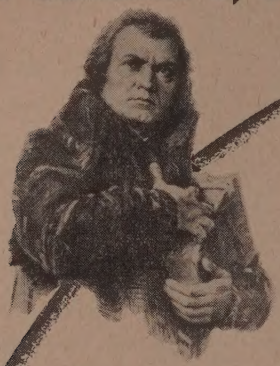
From February 1, 1953, to August 31, 1953

DISTRICTS	Budget Account	"Conquest for Christ"	Armed Services
1. Alberta and British Columbia	$ 6,274.46	$ 64,564.88	$ 1,164.09
2. Atlantic	52,626.29	483,471.51	13,459.75
3. California and Nevada	30,835.16	231,410.20	6,249.60
4. Central	227,888.89	1,382,029.22	40,991.93
5. Central Illinois	72,015.25	452,347.47	18,149.60
6. Colorado	17,896.18	122,622.95	5,070.89
7. Eastern	62,035.31	412,593.43	12,347.51
8. English	151,740.84	671,593.34	18,058.54
9. Florida-Georgia	6,564.72	31,973.82	1,531.42
10. Iowa East	57,000.00	325,947.94	11,527.00
11. Iowa West	99,286.43	518,251.27	16,839.12
12. Kansas	48,672.61	422,553.99	11,316.14
13. Manitoba and Saskatchewan	—	58,420.05	—
14. Michigan	231,562.96	1,127,525.15	33,986.77
15. Minnesota	209,126.93	986,395.18	29,767.56
16. Montana	9,495.49	71,690.41	1,967.62
17. North Dakota	30,361.97	234,165.18	5,767.56
18. North Wisconsin	102,430.83	483,678.96	17,250.63
19. Northern Illinois	221,128.44	889,816.55	38,708.24
20. Northern Nebraska	55,419.00	324,114.79	11,834.22
21. Northwest	39,507.88	315,829.59	10,135.40
22. Oklahoma	13,945.05	172,943.10	3,831.22
23. Ontario	14,251.12	141,295.49	1,639.21
24. South Dakota	20,958.99	161,003.43	6,324.12
25. South Wisconsin	144,213.89	793,696.98	19,926.81
26. Southeastern	35,658.91	233,111.64	9,290.35
27. Southern	6,729.15	111,712.20	2,401.89
28. Southern California	25,692.99	284,942.20	7,634.80
29. Southern Illinois	49,486.68	301,191.47	10,274.09
30. Southern Nebraska	59,115.01	372,706.97	10,600.81
31. Texas	24,815.12	443,976.38	10,690.24
32. Western	198,631.05	940,228.26	32,844.72
Total from Districts	$ 2,325,367.60	$13,567,804.00	$ 421,581.85
Receipts from Sundry Sources	59,483.58	26,832.00	64,552.67
GRAND TOTAL	$ 2,384,851.18	$13,594,636.00	$ 486,134.52

OPERATING STATEMENT	1952	1953
Budget Requirements, 2-1 to 8-31	$ 3,062,500.00	$ 3,791,666.67
Budget Receipts, 2-1 to 8-31	1,984,389.64	2,384,851.18
OPERATING DEFICIT	$ 1,078,110.36	$ 1,406,815.49

Charles E. Groerich, Assistant Treasurer

Luther Books for Children of the Reformation



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